

LVIII.

M E M O I R S
O F
L I T E R A T U R E.

MONDAY, April 16. 1711.

I.

EGINHARTUS de Vita & Gestis
CAROLI MAGNI, cum Commentario
Joh. Friederici Besselii, & Notis Johannis
Bollandi. Accesserunt Melchioris
Hammeltonis Goldasti Animadversiones
ineditæ cum variis Dissertationibus, qua-
rum Index in Præfatione exhibetur. Cu-
rante JOH. HERMANNO SCHMINCK-
KIO. Trajecti ad Rhenum, ex Officina
Gulielmi Vande Water, Academiæ
Typographi. 1711.

That is, *The Life of Charlemagne*, writ-
ten by Eginhartus, with a Commentary of
John Frederick Besselius, and several
Notes of John Bollandus: To which are
added the Remarks of Goldastus, never
before printed, with several Dissertations.
Publisch'd by John Herman Schmincke.
Utrecht. 1711. in 4to Pagg. 248.

THIS Life of CHARLEMAGNE is a va-
luable Piece upon several Accounts. That
Prince was engaged in so many Wars, and
proved so Successful in his Enterprizes, that his History
is a continued Series of wonderful Events. Eginhartus
had all the necessary Qualifications to transmit to Poste-
rity the History of that Emperor. He was bred up in
his Court from his younger Years, and honoured with
several considerable Employments; and therefore he de-
clares, that no body could give a more Faithful Account
of what pass'd under the Reign of Charlemagne, because
he had been an Ocular Witness of it. Besides, he seems
to write with great Impartiality; and, what is more sur-
prizing, his Style is so clear and elegant, considering the
Age he liv'd in, that some Learned Men have been of
Opinion, that it was polish'd and beautify'd by the first E-
ditor. But the contrary appears from all the Manu-

scripts, which agree with the printed Copies. It were
to be wish'd, that Eginhartus had been more particular in
describing the great Exploits of Charlemagne: He is
somewhat too short; and one would think that Suetonius
was the Model he proposed to himself in writing the
Life of that Emperor. However, he discovers so great
a Judgment, and his way of writing is so agreeable, that
he may be look'd upon as the best Historian of the mid-
dle Ages.

To give an Account of the Editor's Performance, I
shall observe, 1. That he has carefully compared the Life
of Charlemagne with several Manuscripts and Editions.
2. He has inserted under the Text a large Commentary
consisting of his own Notes and those of Besselius, to
which he has added the greatest part of Bollandus's Obser-
vations upon the Life of St. Charles in the *Acta Sanctorum*.
3. The Readers will find at the end of this Book the Re-
marks of Goldastus, (never before publish'd) upon the
Life of Charlemagne, and a Dissertation of Marguardus
Freherus concerning the Stature of that Emperor, reprinted
with the Notes of Henry Gunterus Thulemarius. All those
Observations are very Learned, and of great use to un-
derstand not only the Life of Charlemagne, but also the
History of the VIIIth and IXth Centuries. 4. The last
Piece is entitled, *Hermani Comitis Nuenarii brevis narra-
tio de origine & sedibus priscorum Francorum*. 5. M. Schmincke
has prefixed to this Volume a Dissertation, wherein he
gives an Account of the Life and Writings of Eginhartus.
I shall, in the next Place, take notice of some few Passa-
ges relating to Charlemagne.

Some Monkish Historians say, that Eginhartus married
a Daughter of that Emperor; and they tell a pleasant
Story about it. But M. Schmincke believes this Story
was forged in those Monasteries, that were founded or
enriched by Eginhartus; and that the Monks, in order to
make their Founder and Benefactor as great as they could,
gave out that he was Son-in-Law to Charlemagne.

'Tis a surprizing thing, that Eginhartus should have been
wholly ignorant of the Place where that Prince was born,
and how he had been bred up. The Thing appears so
extraordinary, that it will not be improper to set down
his own Words. *De eius nativitate & infantia, veteram
pueritiam, quia neque scriptis usquam aliquid declaratum est,
neque quisquam modo superesse invenitur, qui horum se dicat
habere notitiam, scribere ineptum judicans, ad alios & mores,
ceteraque vita illius partes explicandas & demonstrandas, o-
missis incognitis, transire disposui.* The Monks who lived
after Eginhartus, pretended to know what that Historian
was ignorant of, and gave as particular an Account of
that Emperor's Birth, as if they had been present at his Mo-
ther's Delivery. Goldastus appears very angry with them
upon

upon this Account, and exclaims against 'em in the following manner : " Quæ enim & quam ridicula otiosi illi & ventricosi Monachi confinxere ? — At vero Scriptores illi bellissimi super Caroli nativitate haut scus narrant, ac si obstetrices in partione fuissent. Ut ponam nunc ad compendium, quæ de ejus literatura, robore, veracitate, auspicio Imperii, fictis liberis, monachis, Gigantum pugnis, aliisque id genus multitudine innumerabilibus, a Nebulonibus istis commisurantur, qui, si arbitratu meo liceat, omnes oblitan- di essent, ita nebulis suis lucem veritatis pejus ceno collinunt. Nunc quando ad meliorum rerum incitas redacti, illis carere nequimus, monstri multum bibat oportet, eorum qui possit perpeti audaciam.

Charlemagne undertook to subdue the *Saxons*, and to bring over those Heathens to Christianity with Fire and Sword. This War lasted XXXIII. Years: It is the longest and the most bloody *Dragoonade* recorded in History. At last, a Peace was concluded with the *Saxons*, upon this Condition, that they should forsake their Idolatrous Worship, and embrace the Christian Faith. " Eaque conditi- one a Rege proposita & ab illis suscepta, tractum per tot annos bellum constat esse finitum, ut abjecto Dæ- monum cultu, & relictis patriis ceremoniis, Christianæ fidei atque Religionis Sacra- menta susciperent, & Frans- cis adunati, unus cum eis populus efficerentur.

Perhaps several Readers will be well pleased to find here a short Account of the chief Deities worshipp'd by the Ancient Germans before their Conversion to Christianity. *Thoron*, *Vodan* and his Wife *Frigga* or *Frea*, (from whence our *Thursday*, *Wednesday*, and *Friday* have been call'd) were the great Objects of their Adoration. They worshipp'd *Thoron* under the Shape of an old Man standing upon a Fish, and holding a Wheel and a Pitcher. *Frigga* was represented under the Figure of a naked Woman: She had a burning Torch upon her Breast, a Globe in her Right Hand, and Three golden Apples in her Left. Those Two Idols were destroyed by Charlemagne, as *Kranzius* says, *Saxon. lib. 11. cap. 12.* *Vodan*, the God of War, call'd *Herman* by the *Saxons*, was worshipp'd by them till the Reign of Charlemagne, who in the Year 772. pull'd down his Statue commonly call'd *Irminsula*. The *Saxons* and the *Angli*, who had the same Original, paid a particular Worship to the Goddesses *Astar* or *Ostar*; from which the Month of *April* was call'd among all the Germans *Ooster monat*, and the Day on which we celebrate the Resurrection of Christ, *Oostern* (or *Easter*.) A Passage of *Beda* deserves to be inserted here. *Aprilis Eostarmonath*, (says he, *Lib. de Temporum ratione cap. 13.*) qui nunc Paschalis mensis interpretatur, quondam a Dea illorum, quæ Eostre vocabatur, & cui in illo festa celebrant, nomen habuit: a cuius nomine nunc Paschale tempus cognominatur, consueto antiquæ observationis vocabulo gaudia novæ solennitatis vocan- tes.

Eginhartus informs us, that the Power of the *Franks* was always suspected by the *Greeks* and the *Romans*: Which occasion'd this Proverb, Make the *Franks* your Friends, but not your Neighbours. Erat enim semper Romanis & Græcis Francorum suspecta Potentia, unde & illud Græcum extat Proverbium :

* Τὸν Φράγκον φίλον ἔχει, γείτονα ἔχει.

Charlemagne was so fond of his Daughters, that he would never marry any of them: He used to say he could not be without 'em. Those Princesses, who were very handsome, endeavour'd to indemnify themselves some other way. Their Father conniv'd at their Gallantry, and appear'd very easy about it. I shall set down *Eginhartus* own Words. " Quæ (filiae) cum pulcherrimæ essent, & ab eo plurimum diligenterunt, mirum dictu, quod nullam earum cuiquam aut suorum, aut exterorum nuptum dare voluit: Sed omnes secum usque ad obitum suum in domo sua retinuit, dicens se earum contubernio carere non posse: Ac propter hoc, licet alias felix, adversæ fortunæ malignitatem expertus est: Quod ita dissimulavit, ac si de iis nunquam alicujus probri suspicio orta, vel fama dispersa fuisset".

Charlemagne, being a great Lover of Hot Baths, and taking great Delight in Swimming, built a magnificent Palace and a stately Church at *Aix*, where he made his

Residence the last Years of his Life. That Church was call'd *Capella*; which is the Reason why that City is known by the Name of *Aix la Chapelle*. He died there in the Year 814. being 72 Years old, after he had reigned 47 Years, and made so great Conquests that they equall'd the Kingdom he inherited from his Father. His Death, if we believe *Eginhartus*, was foretold by many Prodigies, among which he reckons some Eclipses of the Sun and Moon. This Ignorance and Superstition may be excused in a Writer of the IXth. Century. Charlemagne slighted * all those pretended Prodigies: at least it did not appear that they made any Impression upon him. " Sed superiora omnia (says the Historian) sic aut dissimulavit, aut sprevit, ac si nihil horum ad res suas quolibet modo pertineret.

II.

A FIFTH Extract of the National Synods of the Reformed Churches of France. (The fourth Extract may be seen in the LIId. Sheet of these Memoirs.)

XXIst. National Synod held at Tonneins in the Year 1614.

1. THIS Assembly, being sensible that their Canons were not punctually observed, made the following Decree about it.

* And because many Letters of the Provinces, that have sent their Deputies to the present Synod, are not less faulty than those which have been examin'd in the foregoing Synods, in what concerns the Submission and Obedience due to their Decrees and Regulations: This Synod ordains, that the Deputies shall promise in express Words to submit to whatever shall be decided, concluded and order'd by them, without any Exception or Modification". Pag. 5.

2. Mr. David Home, a Scotch Minister, brought a Letter from King James I. to this Synod, concerning some Disputes about a Theological Point in the Reformed Churches of France. Whefupon the Assembly order'd, that a Copy of that Letter should be sent to their Deputy General at Court, to remove the Suspicions it might occasion, and to make it appear that King James's Letter did not run upon any State-Affair, but only upon a Doctrine in which all the Reformed Churches of Europe were concern'd. Pag. 5.

3. Mr. Home represented to the Assembly, that the King of Great Britain had order'd him to exhort them in his Name to preserve an Uniformity of Doctrine among the Pastors, Professors and Leaders of their Churches, without offending those who taught the Theology of the German Churches, and others who had not the same Opinion about Justification, or explain'd it in a different manner. He desired them particularly to take Cognizance of the Dispute between M. du Moulin and M. Tilenus. Mr. Home added, that the King was very zealous for the Propagation of all the Churches of God, and particularly for those of France.

* 'Tis said, that Cardinal Mazarin being despair'd of by the Physicians, his Courtiers thought it would not be improper to honour his Agony with a Prodigy, and told him, There was a vait Comet which put them in great Fear. The Cardinal, notwithstanding the weak Condition he was in, banter'd them, and said in a pleasant manner, (que la Comete lui faisait trop d'honneur,) That the Comet did him too great an Honour. Madam de Sevigny, Letter 141. in the 1st. Volume of Count de Buffy's Letters.

Which

Which was also the Substance of his Letter. The Assembly, speaking to Mr. Home, returned their most humble Thanks to the King of Great Britain, and then put off their Deliberation for some Days. P. 6.

3. The Assembly having read again the Letter of the King of Great Britain, order'd that *du Moulin* and *Tilenus* should be reconciled, according to the King's Desire; and proposed a Method for their Reconciliation. Pag. 37, 38.

4. The following Decree is very remarkable. " — " We also enjoin our Deputies-General, most humbly to beseech Their Majesties, that we may be exempted from the hard Necessity, (laid upon us with more Violence than ever, and contrary to the Liberty of Conscience, which has been so often promised to us,) of calling our selves of the Pretended Reformed Religion. We had rather suffer all sorts of Torments, than condemn with our own Mouth our True and most Holy Religion". Pag. 52.

5. This Synod proposed an *Expedient to reunite the Christian Churches that have shaken off the Pope's Yoke, and to compose their Differences, and those that might arise among them hereafter*. This Project of Reunion appears to me an Excellent Piece, and deserves to be read by all Curious Readers. It is too long to be inserted here; and a bare Extract would give but an imperfect Notion of it. I shall only observe, that this Synod express'd a great Moderation; wherein they were not imitated by the following Synods. Pag. 57, & seq.

6. The Church of Geneva writ a Letter to this Assembly, out of which I shall transcribe Two or Three Passages. Having express'd their Grief for the Apostasy of *Ferrier* †, which, say they, like a sudden Clap of Thunder, amazed all those who heard of it; it being a prodigious Fall, and such as was not expected; they go on thus;

" Whereupon we take the Liberty to desire you, for God's sake, to distinguish Spiritual and Temporal Offices, that they may not be confounded. The Holy Ministry is inconsistent with the Secular Government. Flesh and Blood see nothing in the Holy Ministry, but what is mean, despicable, difficult and dangerous: On the contrary, the Management of Political Affairs agrees with our Ambition, and enables us to raise our selves, and to domineer over others. Wherefore, most dear Brethren, we beseech you again to consider, whether it were not more expedient to sustain some Loss in your Temporal Affairs, than to permit that the Spiritual ones should be polluted; whether you ought not to be more careful to prevent the Corruption of your Pastors, than to promote a Temporal Interest; and whether it were not better to preserve among you a pure and savoury Salt against the General Corruption, than to run the greatest Hazard at a time when we see the boldest Champions overthrown upon the Stage of the World. Pag. 67, 68.

" We also desire you, that when a New Authentick Formulary shall be drawn up, all the Churches be consulted about it, lest they should complain that they have been surprized; that you exercise an Empire over their Consciences; that you have been too hasty, and guilty of Connivance; as we very well know it hap'pen'd so at the Conclusion of the Synod of *Privas*. In short, we believe it were better not to make so many Alterations in your Confession of Faith, and not to lay it open so frequently to the very Foundations. However, this might be done now thro' a good Motive and with Moderation; but then it would occasion too great a Liberty and Boldness hereafter. We beseech you above all things, to suppress entirely those Accessory Questions, which have nothing solid in them; but on the contrary, endanger the Church of God, and are very proper to bring Heresies, or Atheism, among the ignorant People. P. 70, 71.

" We frequently hear of those Execrable Duels, that are too common among those of our Religion: And tho' it does not seem that we can entirely suppress such a violent and brutish Passion, which has taken a very deep Root; yet considering the Guilt and Heinousness of that Sin, we desire your Holy Assembly to have recourse to the last Remedies, and to use that dreadful Power which God bestows upon the Churches, of drawing the Spiritual Sword against those Notorious Offenders, without any Respect of Persons; that by using an implacable Severity over those Bold and Rebellious Men, their Feet that are so swift to shed innocent Blood, may be stopp'd for the time to come, &c. Pag. 71.

The Church of Geneva (at the End of this Letter) give hearty Thanks to the Synod, for sending many Students to their Schools; and then they add, That they will endeavour all manner of ways to qualify them for the Service of the Church of God, and to keep them off from those *vain Jesuitical Sciences*, which spoil the greatest Wits; *des vaines Sciences Jesuitiques*, qui gâtent les plus beaux Esprits. Pag. 72.

A LETTER of the King of Great Britain to the Pastors and Elders deputed to the National Synod at Tonneins in France.

" Being informed that your Assembly was to be held in Gascoigne, on the First of May, in which many Persons have engaged to renew the Controversy concerning *Justification*, and to force Men's Consciences to assent, against their own Judgment, to some Opinions, of which they have not so much as a clear Notion; We have thought fit to send you Mr. Home, (one of our Subjects, and who is also one of your Pastors,) with this Letter, to exhort you in our Name to prevent your Pastors and Professors quarrelling one with another about some Questions more subtle than useful, and more curious than necessary; and to endeavour to allay those Animosities, which are already grown too violent among your Ministers; and to extinguish those small Sparks of Dissention, which lighting upon Wood, Hay, Stubble, and other such Matters rather light than heavy and solid, may set you on fire, and occasion a Schism, that will prove your Destruction, unless you prevent and stifle it in its Birth, by condemning to the Flames those Books, Papers, and Manuscripts, which are only fit to keep up the Fire of Controversies, instead of contributing to your Edification, and which give occasion to the Enemies of the Church of God to take Advantage of your Weakness, and to confirm themselves in their Errors. We desire you in a particular Manner to compose the Differences between *M. du Moulin* and *M. Tilenus*, (if you take cognizance of them, and if that Affair be referred to you,) by way of Arbitration, which appears to me the best, and in such a manner that whilst you pacify their Differences, you make it appear that you have a great Esteem for the Gifts of God that are in those Two Men. The Honour with which God has invested us, by raising us to the highest Station in the Church, for the Defense of Truth, and our earnest Desire of seeing Peace and Union flourish among all those, who sincerely profess Christianity, and the Care we take of your Preservation, as being the first who have thrown off the Yoke of Idolatry, move us to deal freely with you. We hope from your Prudence, that all Matters will be pacified and amicably adjusted among you, as we have commanded Mr. Home to exhort you to it more earnestly in our Name, to whom you may give Credit, receiving him as our Messenger, and as a Man very well known to you, and commendable for his good Qualities, being particularly a great Lover of Peace, which we recommend to you above all things. Thus we pray God to bless your Conferences and Consultations, and to keep you for ever under his Protection. From our Palace, March 25. 1614.

Signed

JAMES K. O. G. B. &c.

M I L A N.

† See in the LII. Sheet of these Memoirs the Sentence of Excommunication thundered out against that Man.

M I L A N.

M. *Vagliani* has publish'd a Description of the *Lacus Verbanus*, or *Lago Maggiore*, in 120.

Rive del Verbanio, Descrizione Geografica, Idrografica & Genealogica.

Three other Authors have treated of that Lake; viz. *Dominicus Macagnius*, in the Year 1490. *Paul Morigia*, in 1603, and *Lazaro Agostino Cotta*, who in the Year 1699. publish'd a Commentary upon *Macagnius*, under the fictitious Name of *Statius Trugus Catalaunus*.

THE same Author (*M. Vagliani*) designs to put out the Lives of the Archbishops of *Milan*.

FRANCFOR T upon the Mein.

M. *Leibnitz* has prefixed a Curious and Learned Preface to the new Edition of the Annals of *Bavaria* written by *John Adlzreitter*, and by *Father Brunner*. That Edition is entitled :

Johannis Adlzreitter a Tettenweis, Arcani Consilii Cancellarii, Annalium Boicæ Gentis Partes III. quibus Historia a prima Boiorum origine usque ad A. MDCLI. quo Maximilianus Elector Bavariae decessit, continetur. Accessere Andreae Brunneri, e Soc. Jes. Annalium Boicorum a primis initiis ad annum MCCCXI. Partes III. Editio nova, ad Monachias accurate recusa, novoque Indice locupletissimo instructa: Cum Praefatione Godefridi Guilielmi Leibnitii. Francofurti ad Moenum. 1710. in Folio.

M. Leibnitz says in his Preface, That there are no Historians of any part of the Upper Germany preferable to those of *Bavaria*. He commends *Aventinus*, and calls him a Faithful and Judicious Historian, abating some Ancient Facts which he took from Fabulous Writers: Besides, he observes that the History of *Aventinus* is written with some Elegance. Those, who cry down that Historian, (says *M. Leibnitz*,) because he very much reflects upon the Clergy on account of their vicious Lives, should forgive him, considering that he is perhaps the first Writer, who denied that there ever was a Pope *Joan*, though it was generally believed before his time.

M. Leibnitz speaking of *Marcus Velsorus* maintains, that he is the Author of the *Squitinio della Liberta Veneta*, and that those are mistaken, who ascribe it to the *Marquis de la Cueva*. *Velsorus* began to write the History of *Bavaria*, but he went no farther than the Fall of *Thassilo*. *Maximilian*, Duke, and then Elector of *Bavaria*, ordered *Father Andrew Brunner* a Jesuit to write a compleat History of that Country; which he did in Three Volumes in 8vo. Printed at *Munich* in 1624, 1629, and 1637. But this Work does not reach farther than the Year 1314. or the beginning of the Reign of *Lewis of Bavaria*. *Father Brunner* did not think fit to compose the History of that Emperor, being sensible that he could not do it without displeasing *Maximilian* or the Court of *Rome*. *Nicolas Burghundus* undertook to vindicate that Emperor by *Maximilian's* Order; and *George Herwart* did the same against *Bzowius*. At last, *John Adlzreitter* was pitch'd upon to write the History of *Bavaria* from the very beginning to his own time. He finish'd it in 1662, and dedicated it to the *Elector Ferdinand Maria*.

In the Second Part of this Preface, *M. Leibnitz* enquires into the Origin of the *Boji*, and makes several learned

* That Historian was call'd *Aventinus* from the Town of *Avensberg*, where he was born.

Observations upon that People, the Country which they inhabited, and the extent of the Ancient Kingdom of *Bavaria*.

FRANCFOR T upon the Oder.

M. *Dithmarus* has publish'd the Life of Pope *Gregory the VIIth*.

Vita Gregorii VII. Pontificis Romani à Justo Christophero Dithmaro in Acad. Viadrina Histor. Prof. Extraord. Francofurti ad Viadrum, 1710. in 8vo.

This Life is worth Reading. The Author does very much enlarge upon the Controversy relating to the Investiture of the Bishops, which made so great a Noise in that Pope's Time.

F E N A.

M. *Heuman* has put out a Treatise concerning Anonymous and Pseudonymous Books; which is a kind of Supplement to the Large Work of *Placcius* relating to the same Subject.

Christophori Augusti Heumannii de libris anonymis & pseudonymis Schediasma, complectens Observationes generales & Speciem ad Placcii Theatrum. Jenæ, 1711. in 8vo.

This Book, consisting of 14 Sheets, is divided into Two Parts. In the First, the Author shews how many different ways the true Name of an Author may be disguised. He enquires whether an Author may publish a Book without putting his Name to it. He proposes several Critical Rules to find out the true Name of an Author. Lastly, He shews of what Use the Discovery of Anonymous and Pseudonymous Writers may be. He maintains, by virtue of his Critical Rules, that the Epistle to the *Hebrews* was written by *Apollos*, mention'd in the XVIIIth Chapter of the *Acts*; and wonders any body should ascribe it to *St. Paul*.

In the Second Part, *M. Heuman* takes notice of some Mistakes committed by *Placcius*, and makes some Additions to the Work of that Author. To give some Instances of this Part of his Performance; he alledges a Passage of *Languetus*, whereby he pretends to prove, that that famous Writer is the Author of the *Vindiciae contra Tyrannos*, publish'd under the fictitious Name of *Stephanus Junius Brutus*. He also maintains against *M. Bayle*, that *Languetus* writ the Preface to that Book, under the Name of *Conon Superantius Vasco*. He ascribes to *Lælius Socinus* the Book entitled *de non occidendis Hæreticis*, and printed under the Name of *Minius Celsus*, which others attribute to *Castilio*, &c.

L E I P S I C K.

A Counsellor of State to the King of Poland designs to put out several Letters of *Aeneas Sylvius* never before publish'd.

The following Books will shortly come out 1. A Hundred Letters of *Libanius*, never before printed, with a Latin Translation, and several Notes of *M. Wolfgangus* Professor at *Wittenberg*. (I have already given notice of this Book in the XXVth Sheet of these Memoirs.) 2. The History of the Greek Church both Ancient and Modern, written by *M. Heiniccius* in the German Language, and carefully collected out of the best Writers. 3. The History of *Poland*, by *John Dlugoffus*, or *Longinus*, in XII. Books. The Six last Books have been added to this new Edition out of a Manuscript in the Library of the Baron *de Huyssen*, Counsellor of State to his Czarian Majesty. That Illustrious Baron has prefixed a Preface to it.